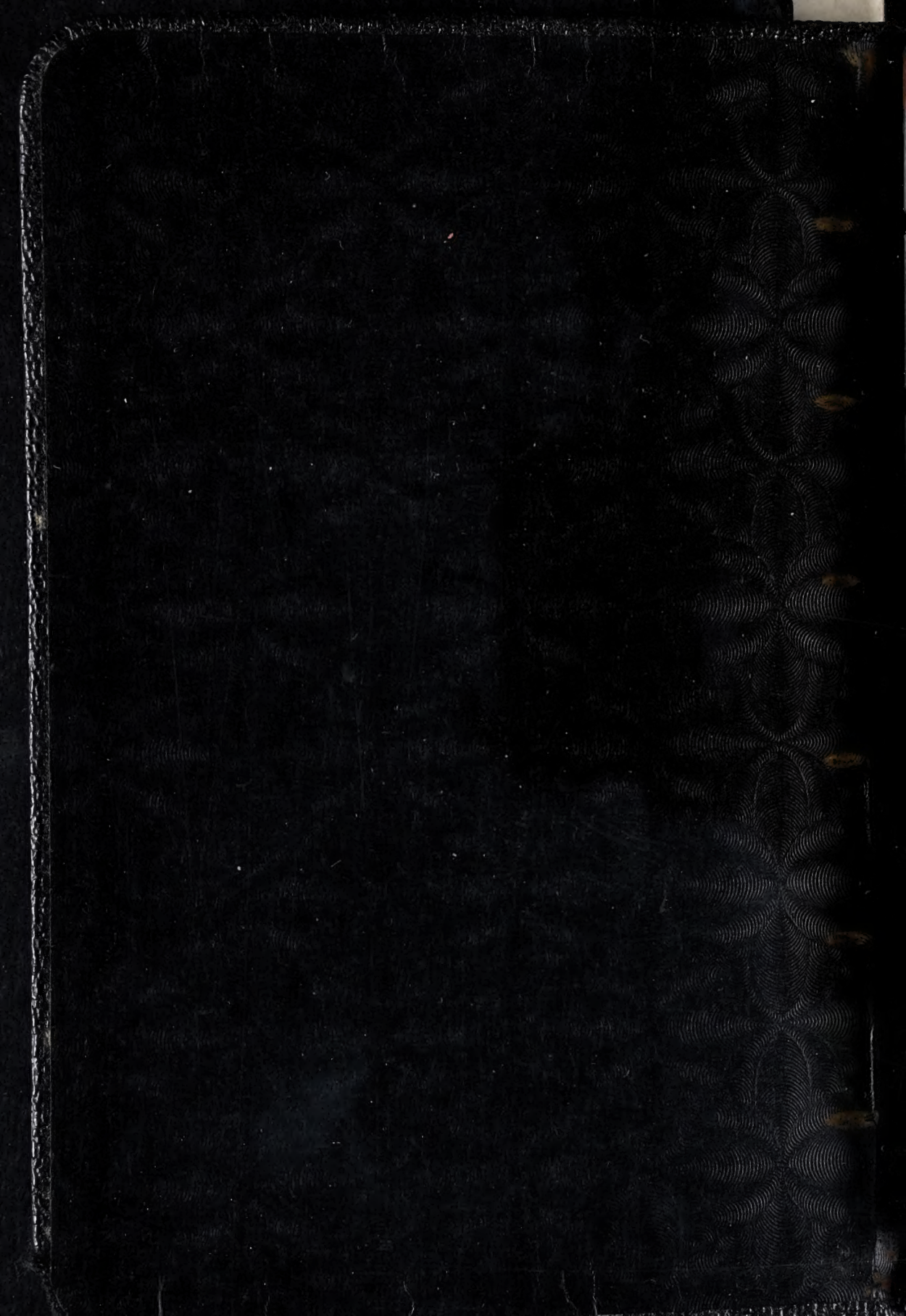
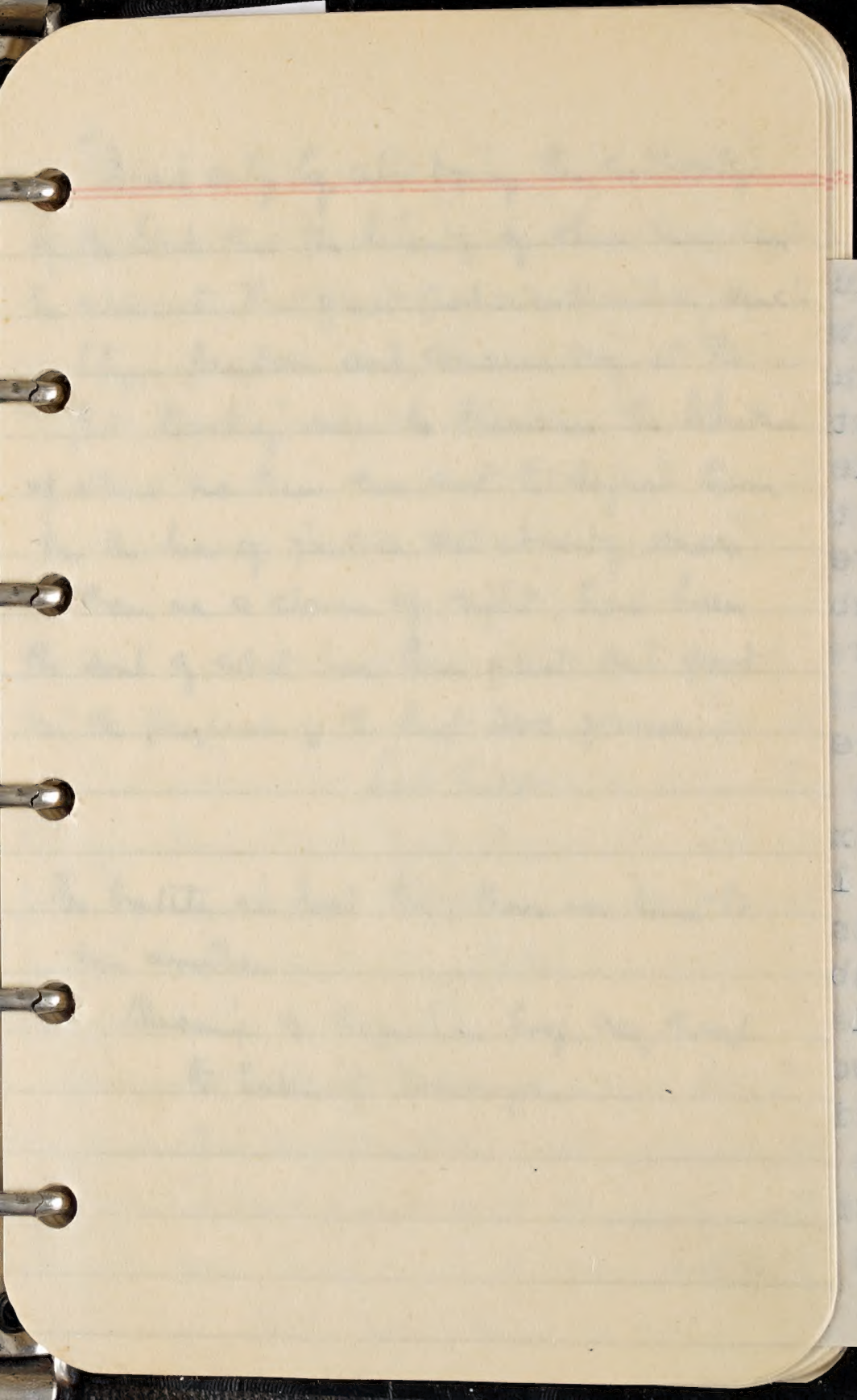
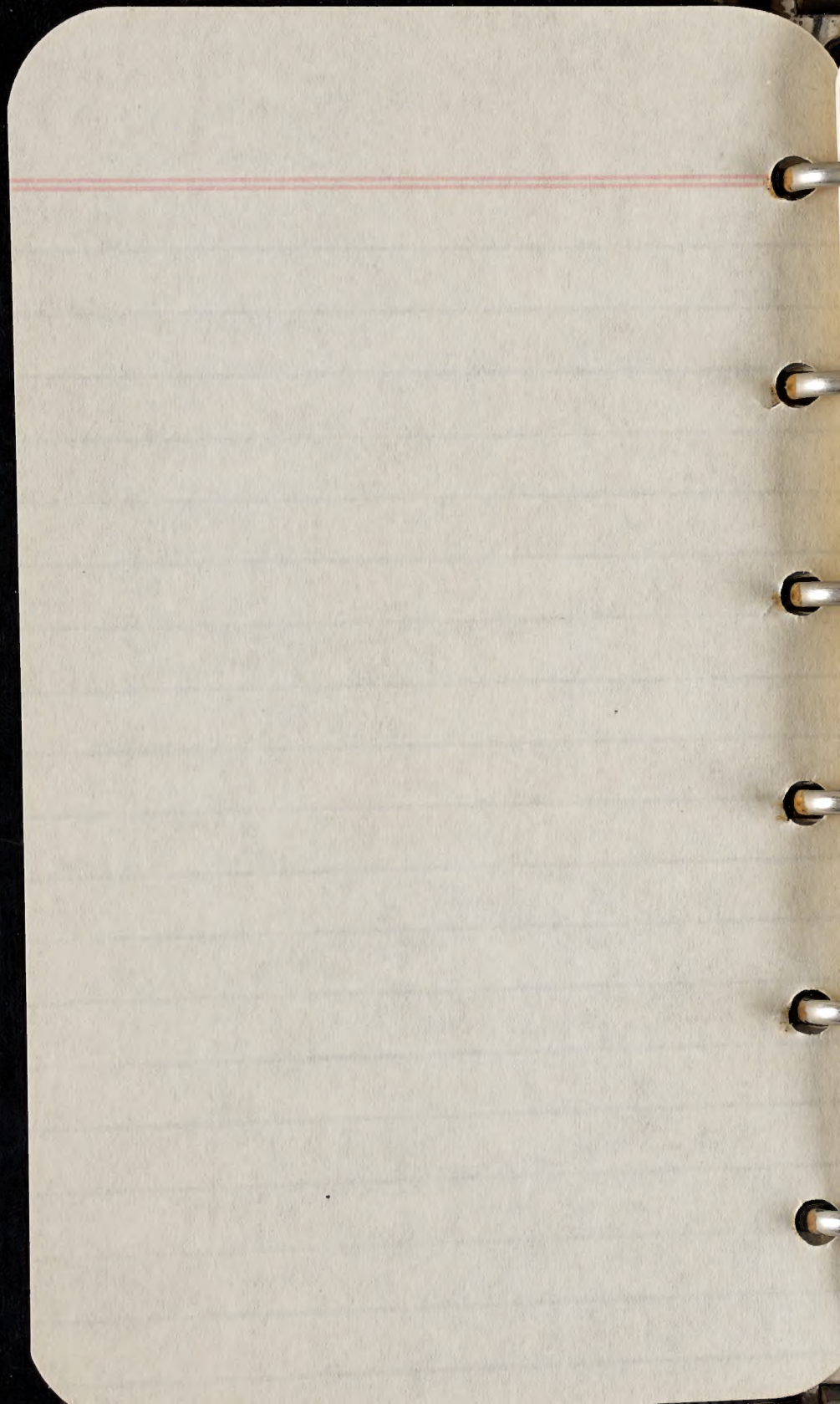


PROSE
QUOTATIONS







"It is only by abridging the authority
of the State that the liberty of churches can
be assured. That great political idea, sanc-
tioning freedom and consecrating it to
God, teaching men to treasure the liberties
of others as their own and to defend them
for the love of justice and charity, more
than as a claim of right, has been
the soul of what has been great and good
in the progress of the last 200 years.
Lord Acton

No bullet is lost but there is time to
win another -

Descent to Babylon half way through
the bullet of Unavergo.

"The growing good of the world is partly
dependent on unheroic acts, and that
things are not so ill with you and me
as they might have been is half owing
to the number who live faithfully a
hidden life and rest in unvisited tombs"
Per. Elia. "Kuddlamarch"

"From the non-Chr. standpoint we are bound
to appear irrational, quixotic, futile.
If we do not appear so, it is because
we have lowered the flag, and are striving
to fight the world with its own weapons"
JR Higgins

"In the morning when thou art sluggish
at rousing thee, let this thought be present,
'I am rising to do a man's work'"
W. C. Cushman

Southern States Jamaica trip 1940

Mr. Duncan & Freeman. Upon about 1000
p.m. Brother came to him for a share. Mr. D
asked if this was ethical. "Well, yes, Sir, I
consecrate the ham. Then I file back to and then
I send me son

Judge Carter & Jamaica. Only dream job to
had known. been in the court for an excess
"Judge I have no time". "Well, I am going for
twenty days."

Chatterbox man on train. Daughter in by,
abused by pink woman before shop window. De-
fended by dog woman. "Sorry, I crossed you out
from the South. The Southern folks has got to
stand together to the South."

Man in Memphis driving car carefully in traffic
car nicely descent corner on street & drove up
to curb & asked if the crowd will, so the crowd
going his way. The girl in. He explained that
he had dipped with lights. Could the watch

Lord Bryce letter to W.B. Brown 1921

"Many of us view with the greatest alarm any proposals to hand over these charitable purposes to the State: first because they would increase the burden of taxation; secondly, because they would create a large body of salaried officials, a dangerous class in every country; thirdly because they would probably be open to corruption and abuse, and very likely to be less well administered than the least charities are now being dealt with under private administration.... I earnestly hope therefore that you will not throw any further burdens in the way of charities or public services upon either your cities, or your states, or the national funds." p 262

them for him "I'm a little color blind." To that
Bryce wrote the reply "You are!"

Christ's Call for Young People

1. Do a larger life

The Army nation

Paul, Beys enlarged. "Complish"

2. Do faith, devotion & sacrifice

Widen

Jack Williams

3. Do heroism

Wilson & the Antarctic

4. Do a adventure career

John Egan

Markin & Penner

5. Do opportunity

Pasteur, Faraday, Rosa L. Langhlin

Is a theme for youth and

Christ Church in Long Beach

1892

1893

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

Speech of Jos. H. Choate, Oct. 15,
'98 at unveiling of French's statue of
Rufus Choate in Court House, Boston

"And his nurture to manhood was worthy of the child. It was 'the nurture and admonition of the Lord.'" From that rough pine cradle, which is still preserved in the room where he was born, to his premature grave at the age of fifty-nine, it was one long course of training and discipline of mind and character, without pause or rest. It began with that well-thumbed and dog's-eared Bible from Hog Island, its leaves actually worn away by the pious hands that had turned them, read daily in the family from January to December, in at Genesis and out at Revelations every two years; and when a new child was born in the household, the only celebration, the only festivity, was to turn back to the first chapter, and read once more how 'in the beginning God created the heaven and the earth,' and all that in them is. This Book, so early absorbed and never forgotten, saturated his mind and spirit more than any other, more than all other books combined. It was at his tongue's end, at his fingers' end - always close at hand until those last languid hours at Halifax, when it solaced his dying meditations. You can hardly find speech, argument or lecture of his, from first to last, that is not sprinkled and studded with biblical ideas and pictures, and biblical words and phrases. To him the book of Job was a sublime poem. He knew the Psalms by heart, and dearly loved the prophets, and above all Isaiah, upon whose gorgeous imagery he made copious drafts. He pondered every word, read with most subtle keenness, and applied with happiest effect. One day coming into the Crawford House, cold and shivering - as you remember how he could shiver - he caught sight of the blaze in the great fireplace, and was instantly warm before the rays could reach him, exclaiming, 'Do you remember that verse in Isaiah, 'Aha! I am warm. I have seen the fire'? and so his daily conversation was marked."

Eph. III. 17 that Christ - in your hearts

1. The heart as a dwelling place. frequent figures
Eve lives there. Matt. XV. 18, 19

Christ is willing to live there. He must have
a home. Prefers this one Condescension.

"Kissed - came to my heart Lord J."

2. Christ dwelling at home in our hearts

What this means in way of expulsion

II Cor. VI. 14-18. V. 1. Stand. From. The

Expulsive Power. Chalmers. To for them

What it means in way of reception

Christ at home. He never Sunday exp.

In Christ - God's presence. Col. II. 3. 9

So all good there. Col. I. 27: II. 10

3. A conscious exp. Christ could hardly be in

our hearts & we not be aware of it

Chiding. before from J. J. XV. "Under

the wings - safely abide."

4. A dwelling not a visit. Rev. III. 20

Our life rests on changing. Not to do in us

Eph. III. 17. That Christ - in your hearts

1. The heart as a dwelling place. frequent figures

Evil lives there. Matt. XV. 18, 19

Christ is willing to live there. He must have

a home. Prefers this one Condescension.

"Foras hab - come to my heart Lord J."

2. Christ dwells at home in our hearts

What this means in exp & expulsion

II Cor. VI. 14-18. V. 1. Sanct. From. The

Expulsions Power. Chalms. 25 for them

What it means in exp & reception

Christ at home. He never Sunday exp.

In Christ - Gods presence. Col. II. 3. 9

So all good there. Col. I. 27: II. 10

3. A conscious exp. Christ comes bodily to us

our hearts & we not to even of it

Chiding. before him 19. J. XV. "Lend

the wings - safely abide."

4. A dwelling not a visit. Rev. III. 20

Our life rests on change. We do do in us

Jesus is the same yesterday, today,
his words

5. Not a flesh fulfillment - naturalistic psy-
chology - but there faith
How do we human deal our dark
with us? By faith. So Christ

6. To the end that.

The indwelling of Christ is means
not end

a. It may be rooted + grounded in love

b. It may be strong to apprehend the di-
mensions of Christ's love.

c. It may be strong to know the love of Christ.
"know" - John xvi. 3.

d. It may be filled unto all the fulness
of God: C.P. J. letter

Barmer, "The Healing Cross" p. 173f

"It makes a very great difference indeed to the whole temper and tone of the spiritual life to have at the heart of it the awareness, continually renewed, of God as active Holy Will dealing with us. Far more than we realize our minds are controlled, indeed blinded, by another kind of thought concerning God, the thought of Him, that is, as a sort of reservoir of spiritual force, a repository of what we vaguely call values or ideals, a more or less quiescent overworld which we have to seek out, and explore, and draw strength from, in the cultivation of ourselves as Christian people. The thought of Him as an active insistency of will, of love, of holy purpose seeking us before even we seek Him, knocking at our door, searching our being, challenging our will, with His will, is absent, with the result that the whole religious life, which theoretically is concerned with the most important things

in the world, wears a most curious air of
concern and tranquility. He would get the
impression that it is in any sense whatever a
critical thing, still less a fearful thing to fall
into the hands of the living God. For a moment's
quiet experimental meditation is enough to
show that it is one thing thus to direct the mind
to God with a predominant sense of your
own activity, you doing a lot of spiritual self
culture, and another thing to direct it to God
with a predominant sense of His activity,
as if one who is on the highway coming to meet
you and to speak with you.

Apply to Cross and the Good Shepherd

Marley "Life of Gladstone" p. 201

"On most occasions of every sharp
pressure or trial, some word of Scripture has
come home to me as if borne on angels'

wings. Many come & dwell. The Psalms are
the great storehouse. Perhaps I should put some
down now, for the continuance of memory is

not to be trusted. 1. In the winter of 1837,

Psa. 128. This came in a most singular manner

but it would be a long story to tell. 2. In the

Great Contest of 1847 (which was very harrowing)

the verse, 'O Lord God, Thou strength of my health,

Thou hast covered my head in the day of battle'.

3. In the Parkham Contest, after the judgment, 'And

though all this be come upon me, yet do we

not fear thee; nor behave ourselves proudly

in thy covenant. Our heart is not turned

back; neither are our steps gone out of thy

way. No, not when thou hast smitten us

into the place of dragons; and covered

led with the shadow of death'. 4 On
Monday, April 17, 1853. (his first Budget speech),
I was 'O turn thee unto me, & have mercy
upon me: give thy strength unto thy ser-
vant, & help the son of thine handmaid.'
Last Sunday (Crimson War budget) I was
from the Psalms of the day, 'Thou shalt
prepare a table before me against them
that trouble me: Thou hast anointed my
head with oil & my cup shall be full.'

Feb XII. 1. All Saints' Day

1. All Saints' Day witnesses to the undying reality of our losses

Korlae Robinson. Shame of forgetting Mrs. Bushnell & her little boy

2. It reminds us of our obligations to the dead.

It mourns the dead who live -

to comfort & perfect the just. Feb. XI

3. It vivifies our sense of the reality & richness of the life into which our "lost" (< found) loved ones have

gone.

The undying warmth of personality

4. It retranslates for us the sense of loss into gain. "For all the Saints"

we have them now whenever we go

and sleep. Ps. 139. "On the golden street"

5. It is an appeal to keep the just portion & prospective right of the values which

"The things which are seen are
temporal"

"The greatest advances in furthering the cause of law & order lie not in breaking the backbone of organized terrorism or in the crushing of kidnappings, bank robbery & racketeering, but in raising & developing a young generation of law-abiding citizens. The first task of

any parent is the proper training of his children. In doing this he can insure the future of the land.

"We have much in crime because of deep social faults, because of degeneracy, poverty, moral & spiritual bankruptcy. We have much in crime because

society has failed to appropriate its education, has failed to provide surroundings conducive to the develop-

ment of character"

Letter J. Edgar Hoover, J.B.G. to Dr. Carlotta Simon & Boys' Club, Ligon, May 1, 1910

National Council of Camps for Boys

Detroit. Oct. 8. 41

Dr. William S. Sadler, author and lecturer, speaking on the subject "The Conservation of Personality," emphasized the things which he said had been neglected in modern education.

"Much attention has been paid in the past to the physical and intellectual training of youth, and more recently even to socialization," he declared. "Educators as well as psychiatrists are now coming to realize that the emotions are the dominant thing in education, that the conduct of a youth is regulated not so much by what he knows as by how he feels."

Hutton on "Mr. Seward's Davies &
Ch. Miracles" "Aspects of Rel. & Scientific
Thought" p. 177

"It is easier to leap at once to the be-
lief in the supernatural life of Christ, i.e.,
in the greater of all miracles, the miracle
which assumes the moulding power of the
spiritual over the material, and the revealing
power of the material, than so moulded, then
to begin by believing in one or two astounding
interferences with the natural order and
to build up on this, inductively, a belief that
Christ must have derived this power to in-
terfere with the natural order from his com-
munion with supernatural resources. What
Mr. L. Davies really maintains is that
we must be prepared by the spiritual power
working in our own minds to accept
the divine authority of Christ, before we
pass any judgment on His physical

miracles, and that it were to learn
to believe the physical miracles because
we believe in the divine nature, than
it ever could be to believe in the divine
nature because we are convinced that
the effect is a necessary change in the order
of nature.

James Psychology Ch. X. Stahl p 149

Keep the faculty of effort alive in you by a little protracted exercise every day. This is to be systematically acute or hectic in little unnecessary plans: do every day or two something for no other reason than that you would rather not do it, do that when the

hour of dire need draws nigh, it may find you not unnerved & untrained to stand the test. Asceticism of this sort is

like the insurance which a man pays on his house & goods. The tax does him no good at the time, & possibly may never bring him a return. But, if the fire does

come, his having paid it will be his salvation from ruin. As with the man who has daily insured himself to habits of

concentrated attention, energetic volition & self denial in unnecessary things. He will stand like a tower when everything

rocks around him, & when his softer
fellow soldiers are grimaced his chaff
in the blast "

Dedicated

To the beloved memory

of

a righteous man

Who loved God, truth above all things

A man of unblemished honor

Loyal & chivalrous - gentle & strong

Modest & humble - tender & true

Pitiful to the weak - grieving after the leaving

Stem to all forms of wrong & oppression

Yet most stern to himself

Who being angry, yet sinned not.

Whose highest virtues were known only

To his wife, his children, his servants &

the poor.

Who lived in the presence of God here

And passing through the grave & gate of

death

has worth to find forever more

Life & Chas. Kingsley

Grant Life of Gen Sherman p 323

Sherman's coat has been a topographical which was not used on the Charleston coat by J. G. U.

Grant: "There lies one who, after a reasonably long life, distinguished chiefly by unceasing labors, has left all his better works undone."

"That commerce is in itself apart from
this principle (intercourse recognizing the unity
of men in Christ) any form of brotherhood whatever -

that it does not rather lead to the denial of
all brotherhood, to mutual conflicts between
labor & capital, to slavery & slave trade - I know

not how in the face of the most patent & recent

facts it is possible to maintain". *Lawrence*

II 457. "Our Lord is the ground of all the actual

unity among men, without which there would be no

family, nations, churches, humanity. p 463

June 1941 of Sir James Frazer

He said of his own books that they contained "a melancholy record of human error and folly." and that "he was sure of the permanent existence of in a solid layer of savagery beneath the surface of society... We move on a thin crust which may at any moment be rent by the subterranean forces slumbering below. From time to time a hollow murmur underground or a sudden opening of flame into the air tells of what is going on beneath our feet."

From "Life & Work" Record Ch. Stanford

Oct. 1931

Several business men, accustomed to handling large interests, met & discussed their affairs when one of them said:

"Look here, for my part I am not getting sufficient satisfaction out of this. It is all very well, this business success, but it does not seem to me to contain a rational end of life. We are talking today about the rationalization of industry. A far bigger & more pressing question is the rationalization of life. What we want is an adequate purpose."

"Exactly," said another, "that is how I am feeling. I am glad you have mentioned it. I want to get washed out of these everyday things & get a glimpse of something that lasts."

Heard the first speaker again. "There certainly is a sort of life that does not end in dissatisfaction. I get a

Glumps of I at times sufficient to
know that there is a great reality some-
where. And what I want to know is my
relation to this thing that lasts. Is
there a road that does not narrow down
like other roads, but widens out forever
into better thought, and will & hope?

Elmore's story of the parlor car to
Boston.

Wtz. & Church Peace Union Ex Com. Sep 28 '39

"Mr. Henry Warrenton approved of the general principles involved in the program but felt that all the efforts that have been made to better the situation of international affairs have been futile and was of the opinion that the present breakdown of law and order and public morality on an international scale proved conclusively that human nature cannot be changed; that the forces making for evil are stronger than the forces that make for good relations and that we lack as nations a hopeful one."

Pres Lincoln to Wetz. Delegation Aug 14 '64

"Blessed be God who in this great trial gives us the churches"

Henry Cratterson

The future looks black enough, yet it holds a hope, a single hope. One person and one power alone can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issue of democracy is the religion of Christ and His crucifixion. If the world is to be saved from destruction, physical no less than spiritual destruction it will be saved alone by the Christian religion. That eliminated leaves the world to eternal war.

Now out of my own experience I would suggest these Seven Rules to my fellow-Christians

1. Make a definite consecration of your-
selves to God.

2. Tell God that you are willing to be
smack walking about all.

3. Rely on Christ to do his part per-
fectly.

4. Confess sin instantly.

5. Stand over to Christ every temptation
and care.

6. Keep in touch with Christ.

7. Expect the Holy Ghost to work in, with
and for you

J. B. Weaver

Chinese Gordon "If you tell the truth
you have infinite power separating you.
But if not you have infinite power against
you. The children of Kings should be
above all deceit. For they have a mighty
& a jealous protector. It be open in all
your ways. It is a shield around your
loins, strengthening you in all your
wayfarings."

"The Church for all its weakness stands
right at the centre of human affairs in all
their chaos and perplexity today. It is the only
society which cuts across the false absolute
of nationality and bears witness to the God whose
will stands above all nations" Yarnum "The
Shedding Cross". p. 31

B. Jewett II. 168 on Jno Eliot's visit. He ar-
gues that there was no such thing as doing
any action because it was right or rea-
sonable but only because it accorded with one's
better feelings towards others

"Religious faith is not a thing concerned
with the establishment of eternal truths, but
rather with the actual elevation of man out
of the life according to the flesh into eternal
life". Sherman "Communion with God"
p. 353

Green Edman. 'A Philosopher's Study' p. 123

"In the art of teaching it is what ^{is} taught that counts, not the teacher. The students should be led "to forget their ^{is} the absorption of the lesson or the inquiry of which he is the transient voice." "As in the playing of music, it is the music, not the musician that is ultimate."

Einstein - quotes in Kerley's "The Mystery of the Kinder's Desire" p. 6: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer feast on wonder and stand rapt in awe, is as good as dead whose eyes are closed."

Dremonon's Nat. Law in the Spir. World
"A science without mystery is unknown
A religion without mystery is absent"

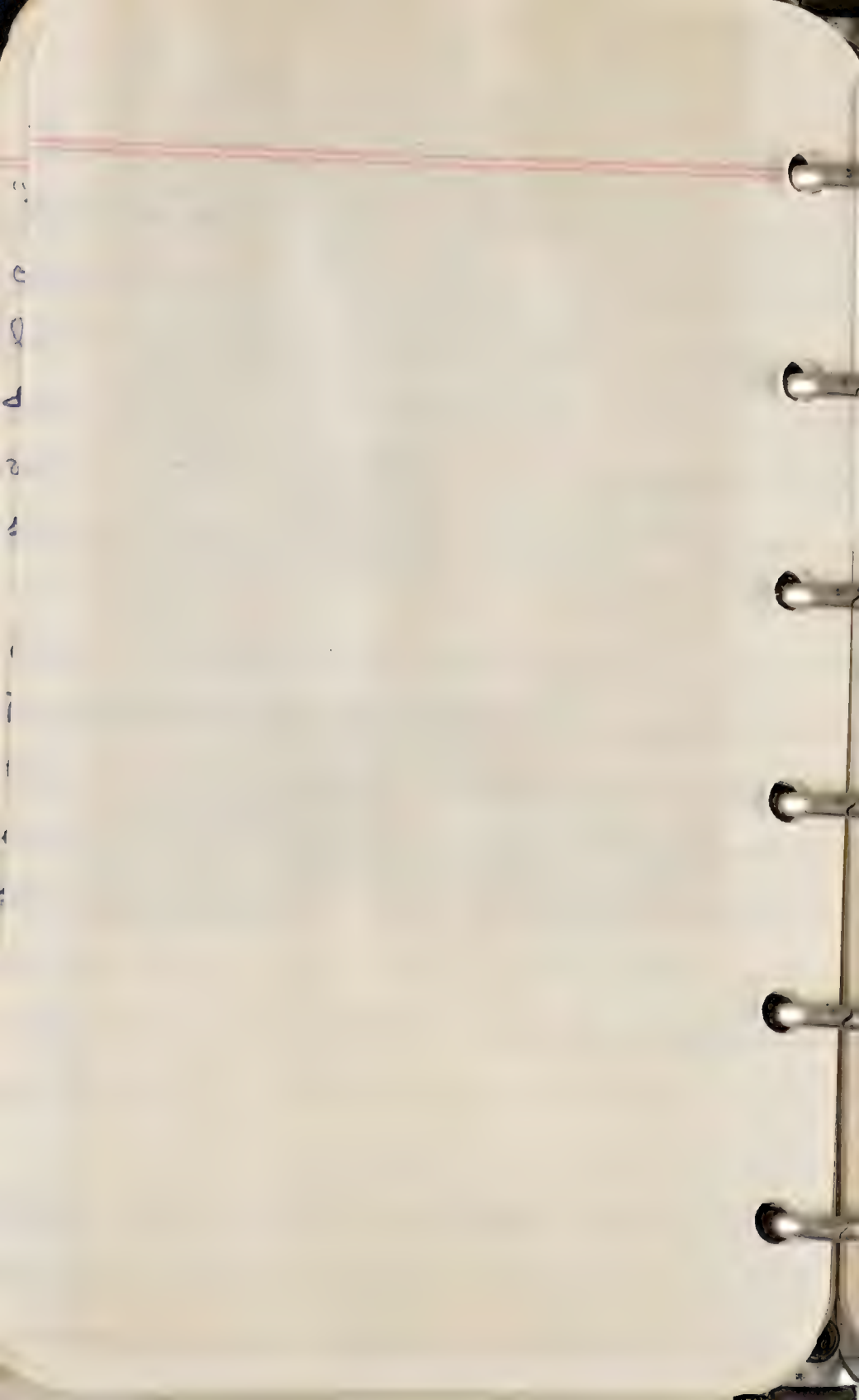
A MOTHER'S COCAINE CRUSADE.

Runs Down Druggist Who Sold It to Her Son and Has Him Arrested.

Six months ago Mrs. Morris Healey of 539 West Forty-ninth street appeared in the West Side court with her seventeen-year-old son, Morris. The boy was a wreck from cocaine. At the mother's request the Magistrate sent him to Hart's Island.

When the boy was released recently he got a job in a department store. On last Saturday night when he came home he had spent all but \$1.50 of his salary, and was again under the influence of the drug. The mother learned that he had obtained it with the help of another dope fiend, Otto Sieger of 670 Eleventh avenue, whom he had met while at Hart's Island, from a drug store in Amsterdam avenue.

Mrs. Healey found Sieger and persuaded him to take her to the drug store and buy cocaine for her. He led the way to Paul Borchard's drug store at 42 Amsterdam avenue, and, it is said, obtained a quantity of cocaine from Borchard's brother, Gustav. Then Mrs. Healey had Gustav Borchard arrested. Magistrate Herrman in the West Side court yesterday morning held the man in \$500 bail for examination on Wednesday.



DOCTORS' BEST DAYS GONE BY.

Prevention of Disease Superseding Cure, Say Leading London M. Ds.

Special Cable Despatch to THE SUN.

LONDON, Oct. 1.—The inaugural addresses of the leaders of the medical profession at the opening to-day of the winter session of the medical schools connected with the London hospitals were noteworthy for the emphasis laid upon the change the practice of medicine is undergoing. The note struck by the speakers may almost be described as the knell of the private medical practitioner.

The day was coming, the speakers said, when the doctor in private practice would disappear and be replaced by the public health officer, whose work would lie in the direction of the prevention rather than the cure of disease. Dr. Allchin, addressing the King's College students, contended that things were moving toward the unique consummation of a calling by its own training and application destroying the very source upon which it depended for a living.

As the work of health officers extended and developed and the people became more careful in their modes of living there would be, he said, such a vast diminution of disease that the need for physicians would decrease proportionally.

Dr. Ewart told the St. George's Hospital students that the profession was in the throes of a double crisis, economical and professional. He declared that the growing success in reducing the prevalence of disease and the growth of specialism had contracted the field of general practice and the process was bound to continue.

"Doctors," he said, "are too many and patients too few. We have seen our busiest days." Continuing, he said it was inevitable that the profession should become more and more the servant of the State. Henceforth its members must devote themselves to the culture of health, preventing instead of curing disease. The registration of each individual's health was not a utopian idea. It was a measure suggested by common sense. When a watch was kept over each life tuberculosis would be stamped out. This should be the work of the State.]

Dr. Foulerton, at the Middlesex Hospital school, dealing with the question of preventive practice, regretted that although great advances had been made in this respect in the last few years, Great Britain was still far behind the United States, Germany and Japan.

O cleanse me Lord, without within
And purge with fire of that must be
As what then left so only sin
Be cut in me, die out in me.

JAKE PARSONS:

OR, A "CHIEF SINNER" SAVED.

A TRUE HISTORY.

BY REV. JAMES H. TAYLOR, D. D.

JACOB PARSONS lived and died in a town in Massachusetts. I cannot state the date of his birth, but in 1824 he had a wife and three children. He was a bricklayer by trade. In early life he had been industrious and frugal. By his own savings and by marriage he had come into possession of a handsome property and lived for some years in independent ease and happiness with his family. But for ten years previous to 1824, the central point of the story as here narrated, he had ceased to labor, and spent his whole time wandering from tavern to tavern for ten or twelve miles around his

No. 487.

house in perpetual drinking of rum, smoking and chewing tobacco, profane swearing, and all low pastimes. He became at last a vulgar, noisy, disagreeable fellow. His conversation was a continued uttering of vulgar and blasphemous expressions. What little mind he once had seemed to have been nearly blotted out by his idle, drunken, and low habits. Even his physical powers were nearly exhausted. He had almost lost the use of his limbs. His speech was so impaired by enfeeblement under dissipation that he could scarcely articulate words. In appearance he was a brutal, staring idiot, and all his friends were in daily expectation of his death from simple exhaustion in some drunken revel. He never attended church. He would not listen to any friendly religious conversation. He never read anything. There were two redeeming traits about him—kindness and generosity. His wife is said to have been a diffident, shrinking, pi-

ous woman, whom he always respected and treated with deference and some affection, even in his worst moods. He had one daughter and two sons. They were all respectable and well beloved, and he was proud and fond of them. Such were the circumstances and character of Jacob Parsons when he returned from his usual drunken tramp and retired to bed in his home one night in August, 1824.

The next morning he awoke and arose a very different man. To the amazement of his family he met them in the morning with a serious and placid countenance. He neither drank his rum, smoked his pipe, swore, nor started towards his wonted places of debauch. He rather in silence took the Bible, which he had not opened for years, and sat reading. He kept the state of his mind a secret, but his family and neighbors were all astonished at the change wrought in his conduct and entirely unable to ac-

count for it. One who lived in the same town at the time says, "I well remember meeting him at this time and saying to myself, 'What can be the matter with Jake Parsons? He is not drunk; he is not smoking; he speaks without swearing. Instead of his usual idiotic grimace he has a serious and positively interesting expression.'" The fact was, he was beginning slowly to recover his physical powers. His speech was returning. On Sundays he went to church.

For some months he said nothing to any one, not even to his wife and children, about the state of his mind, but continued to read his Bible and spent much of his time alone. Little by little, however, at last he spoke of his thoughts. Next he began to go around to his old associates in vice, warning them of their guilt and danger, telling them of the saviour he had found, and affectionately exhorting them to repentance and reformation. But they only laughed and swore in

return, for they had no confidence in him. He sought out the poor, sick, and afflicted, creatures of his old haunts for ten or twelve miles around, reading the Bible, talking, and praying with them. Everybody was astonished, but nobody who knew him believed in him. Some said it was a crazy freak and would soon be over, and even the Christian portion of the community made nothing of it. He took their distrust and ridicule patiently, and said, "I do not wonder people feel so about me." But they really did not know or believe what the Saviour could do for a poor lost man.

All this time nothing could provoke Parsons to swear or tempt him either to drink or smoke. Thus matters went on until the spring following the August when his wonderful experience had occurred. He then had a new and advanced experience. By this he was so confirmed and emboldened that he then for the first made known the

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particulars of his experience and his state of mind to the pastor of a church in his town and asked to be admitted as a member. The pastor had no confidence in him and put him off. He accepted the rebuff patiently, nothing cooled or set back. Another church invited him to join them, but he declined, as his preference was decided. After a few weeks he again applied to the church of his choice, but was again turned away. He was still patient and happy and his conduct uniformly consistent. Indeed, he was so uncomplaining at his treatment and so sweet-tempered that he was at length received into the church; and no faltering step or stain of inconsistency could be laid to his charge from that day to the day of his death, thirty-five years afterwards.

Painful trials fell to his lot. His wife died: his daughter fell into a lingering epilepsy and died at the age of twenty-three. His youngest son, married by this

time, failed in business and died, and his eldest was soon after instantly killed by an accident while at his work. His property depreciated. He was left at last poor and alone in the world. Through all these changes he maintained his integrity and his reliance upon God, and was at all times a cheerful, happy, consistent follower of his chosen Saviour. He mourned the loss of his family and wept in his sorrow and loneliness, but still would say, "Christ is more precious than all."

The members of a certain religious society in town, which strenuously opposed the doctrine of regeneration and ridiculed it, were constrained to say they must believe that Jake Parsons was supernaturally renewed, for nothing but supreme power, they said, could effect so great and so permanent a change in such a man as they had known him to be. He made no parade of his personal experiences and was even re-

JAKE PARSONS.

luctant to speak of them, but when his attention became fixed upon the night of his remarkable change his eyes would fill with tears and his utterance become difficult because of his deep emotion.

After the last of his family had died and his property had vanished he lived in a humble house, where his friends made him comfortable. He studied the Bible constantly, wearing several copies entirely out. At last his eyesight began to fail, and so continued until he became totally blind. Still his memory retained the words of Scripture, and his sweet spirit, his holy conversation, and his apt use of God's Word made his humble home a resort for those who loved God and his truth. To such visitors he would say, "I am all alone; my wife is dead, my property is used up, my children are dead, my eyes have gone out; I am alone and poor and blind; but it makes no odds. Jesus is my Saviour.

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Christ does not die; Christ is not poor
Christ never leaves me; Christ is always
with me. I know him. I have seen him
And anybody who has seen him once will
never want anything else."

In explanation of the change that came
over him so suddenly in one night he in-
sisted that during that night Jesus appeared
to him in his sleep. His face, as Parsons
saw it, seemed so pure, so lovely, and so
friendly to him that when he awoke he
"forgot" his old vices and so loved his
Saviour that he could not displease him.
When asked what caused the great change
in his life his eyes would fill with tears while
he replied, "Why, the sight of the face of
Jesus, so pure, so loving, so beautiful. He
did not speak; he only looked at me; and
his look told me that there was hope for
me—that I could be forgiven, I could be
purified. I looked at him and cried like a
child. I felt that I was a vile, miserable,

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wicked wretch, filthier than a dunghill. I cannot tell how I felt. When I looked at my sin I was too happy to be afraid, but when I looked at myself I was too afraid to be happy. As soon as I could see in the morning I got my Bible, which I had not opened for years, and read how Christ cleansed the lepers and healed the blind beggar. I forgot all about rum and tobacco, I was thinking so much about Christ, so pure, so lovely, so beautiful, so friendly. He was all heaven, all grace and beauty."

So he continued reading his Bible and thinking and struggling in himself for eight months. Then Christ revealed himself the actual Saviour. Parsons said, "I did not see Christ this time, but I felt him in my spirit. My sins were forgiven, my distress was all gone, and I was happy as heaven. From that moment to this, twenty years, I have never had a dark hour. It has been all light in the Lord."

One who knew him well says that "for thirty-five years he lived a blameless life, beloved by everybody." "On a fine summer morning," my friend writes, "the glorious old-new creature would crawl out of doors and, seating himself on the grassy bank in front of his humble home, turning his sightless face to the sun to feel its warmth, would say, 'The door is open into heaven, just a little crack, and I shall soon see Jesus again. I shall know him. He will look just so.'" And so he lived until he fell asleep in Jesus.

This is written "that ye may believe." Jesus can save the chief of sinners. But does some one ask, Why does not God convert all men in that way? I reply, I do not know. And to insist upon an answer will be to meddle with secret things which rightfully belong to God. It is enough for us to know that he can and will save to the uttermost all that come to him. There is hope



Justice Proskauer of Supreme Court
D. note. for benefit of reduction for the support of
Jewish Philanthropic Societies. Jan. 26, 1940

He added that private charities must be kept going, and quoted Thomas Hart Benton, an early American statesman, as voicing the warning nearly a century ago that "if the time ever comes when philanthropy becomes a government function the electors will ask their candidates not how capable they are, but how much money they will be able to dole out."

"When that time comes," he said, "we will see the sapping of that clean ballot by which the country is run today. If we are to continue to save this land, we have to save it by maintaining the sanctity of our electoral process. The maintenance of private philanthropies is vital, not only as an agency of mercy but as an agency of the government itself."

TOWARD INDUSTRIAL PEACE

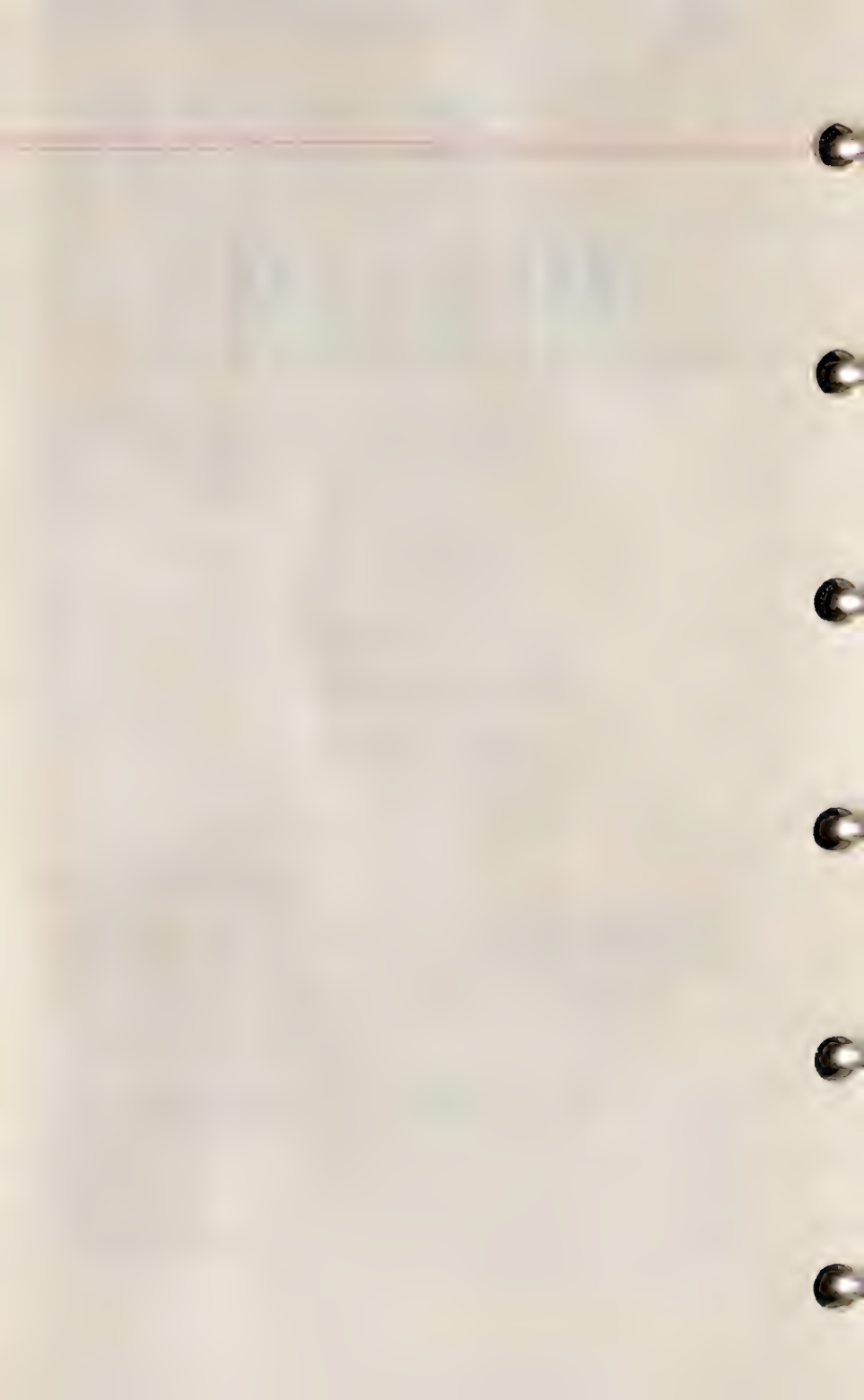
Journal Jan. 26, 1940
In these days of high tension and

loud talking it is a relief to read a document of such sanity and intelligence as the report of the Ives Committee on Industrial and Labor Relations, made public at Albany yesterday. There is a good sermon for all partisans in its fine concluding paragraph:

The most satisfactory and happiest human relationships are the product not of legal compulsion but rather of voluntary determination among human beings to cooperate with one another. Though we may legislate to the end of time there will never be industrial peace and harmony without good faith, integrity, a high degree of responsibility and a real desire to cooperate on the part of all parties concerned. Without this spirit of good-will all of the social, economic and labor laws of man will prove eventually to be in vain.

The venerable Bishop Ridley made a deep impression on the great missionary gathering which assembled at Exeter Hall last Thursday evening. The Bishop of Caledonia, with his patriarchal beard and thin grey locks, crowned with a black skull-cap, looks like a sixteenth-century Reformer. He has had many wonderful experiences amongst the North American Indians, and has been often in danger of his life. More than once Indian bullets have been flying close to his head, and on one occasion he was surrounded by a fierce group, the leader of which spat in his face. The Bishop rejoiced to tell that not a single member of that group is now a pagan, and that the leader had knelt to ask his forgiveness. "The only success I have known in foreign missions," said Dr. Ridley, "has come from the lifting up of Christ. New-fangled doctrines are useless; they will not wear." On another occasion, Bishop Ridley told an audience that he had left at the house of a brother clergyman two small portmanteaux, and that these contained all his worldly possessions. During his long residence in the far North-west he made a unique collection of curiosities, but these were destroyed in the fire which swept away his mission buildings. The Bishop's diocese is as large as England, and France combined.

South Africa Dec. 5, 01

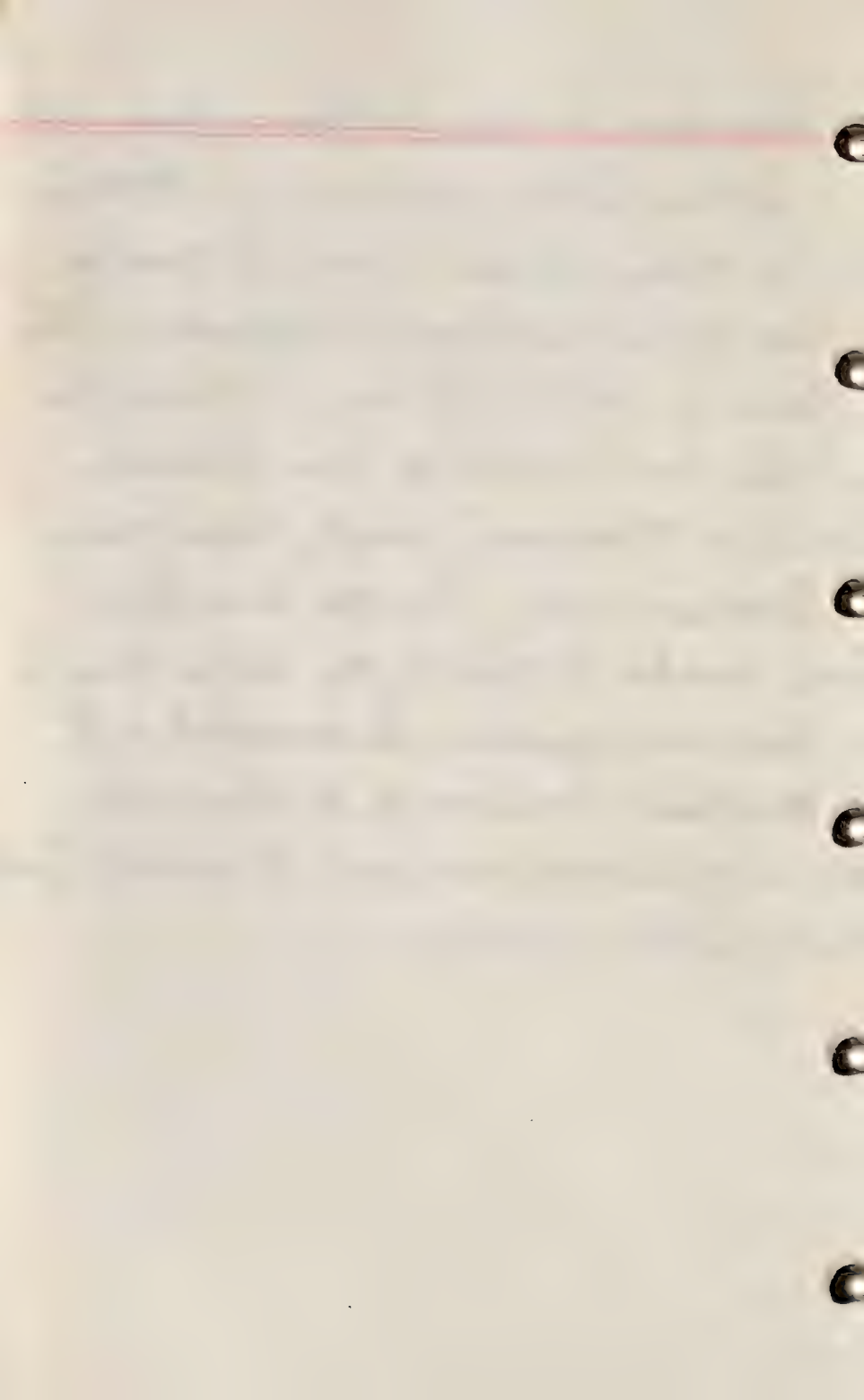


Sandberg, "Lincoln, the Prairie Years" 1955

Joshua Fiddings examined in Washington by Jefferson Davis. Davis "The question was, which law was to be regarded, if they came in conflict: the laws of the country or the higher law to which you have alluded."

"Permit me to explain", promptly came Joshua

Fiddings' reply. "There can be no law which invades the right of any human being to life, liberty and happiness. The mandate of the enactment has none of the elements of law; it is a mere command to violate God's will or the laws of nature."



Henry Van Dyke May 15, 1919

Let me tell you that I like your title 'The New Opportunity' much better than the already threatened phrase 'The New Era'. As a matter of fact there is no new era. We are simply facing the same old problem with a new name - a new need to work at its solution. It is still true as Peter said 19 centuries ago, that there is 'now other name under heaven given among men wherein we must be saved except the name of Jesus Christ'.

Seven Rules for Daily Living

J. B. Meyer.

The men from Studd & Smith

There was nothing new in what they told me. They said, that "A man must not only believe in Christ for final salvation, but must trust Him for victory over every sin, and for deliverance from every care." They said, that "The Lord Jesus was willing to abide in the heart which was wholly yielded up to Him." They said, that "If there were some things in our lives that made it difficult for us to surrender our whole nature to Christ, yet if we were *willing to be made willing* to surrender them, He would make us not only willing but glad." They said, that "Directly we give or attempt to give ourselves to Him, He takes us," All this was simple enough. I could have said it myself. But they urged me to take the definite step; and I shall be for ever thankful that they did. And if in a distant country they should read this page, let them be encouraged to learn that one heart at least has been touched with a new fire, and that one voice is raised in prayer for their increase in the knowledge and love of Him who has become more real to the suppliant, because of their brotherly words.

"Stoffer is he that attains the character of a peacemaker in the Church of God. Why should not you labor after this? Be not content, not to starve strife; but do all that in you lies to prevent or quench the very first spark of it. Indeed it is far easier to prevent the flame from breaking out than to quench it afterwards. However be not afraid to attempt even this: the God of peace is on your side. He will give you acceptable words and send them to the heart of the hearer.... 'Do not distrust Him that has all power, that has the hearts of all men in His hand. Do what He bids and God will be present and bring thy good desires to good effect.' Never be weary of well-doing: in due time thou shalt reap if thou faint not."

Joe. Wesley "Sermon on Believers"

"The Catholic Church requires two prin-
ciples for its development; on a principle
of wild luxuriance, of spontaneous
expansion and variation in every di-
rection; the other a principle of order, re-
straint, simplification, in conflict with the
former, often overwhelmed by its task,
always more or less in arrears.

George J. Gould

Can White's statement "Gods Purpose for the World through His Church. What causes failure?"

"The Christian and the Church will be completely successful when marked by the following characteristics

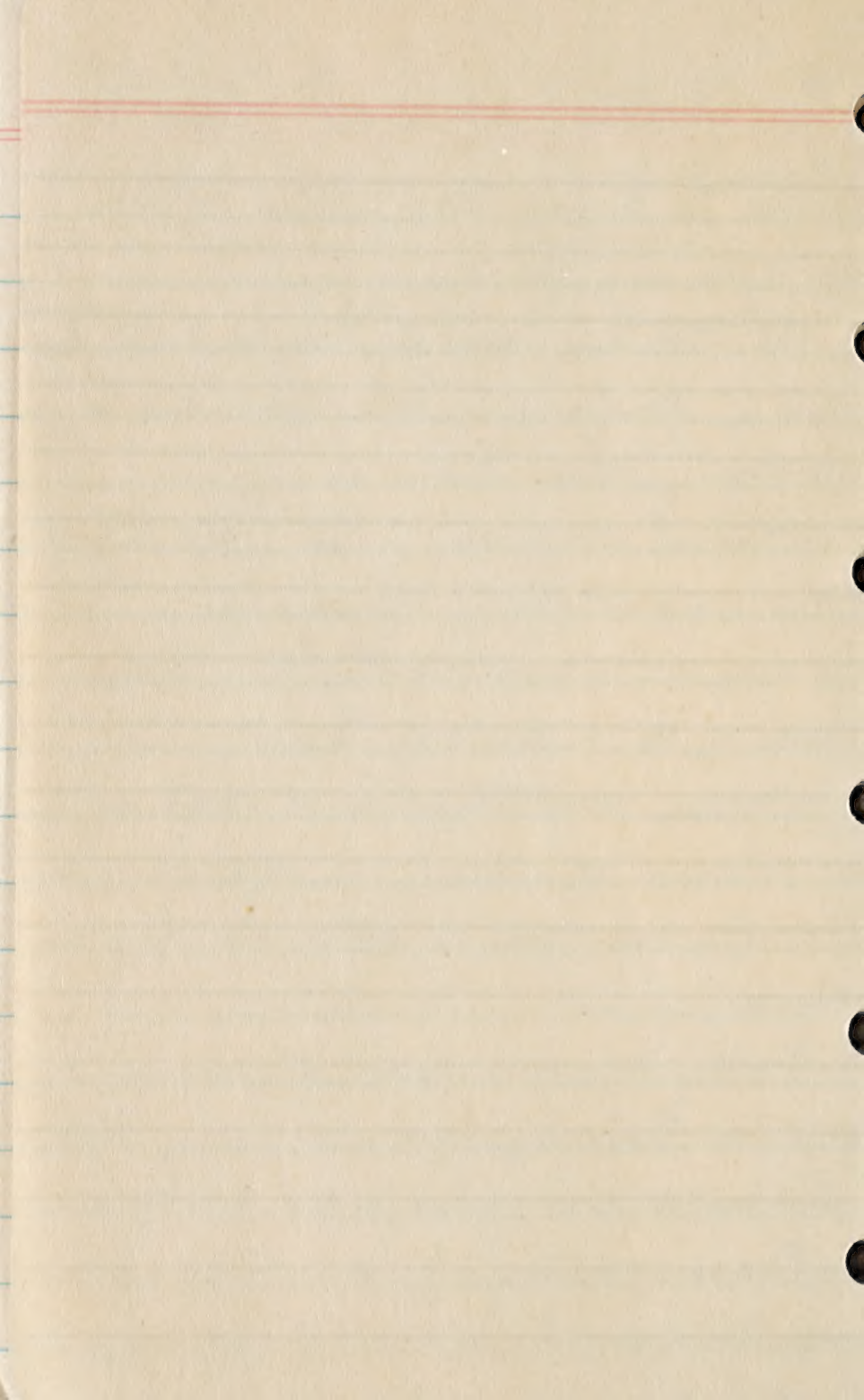
1. Absolute surrender to God, (of repeat.)
2) and unquestioning obedience,

3. Living a supernatural life, through the power of the indwelling Spirit

3. Talking about Christ in a natural way, whenever opportunity is afforded, as the One able and eager to solve all human problems.

4. Holding all one's gifts, resources & property at God's disposal, and using them as stewards or trustees & not as owners

5. Praying and planning and working and going to spread the personal reign of Christ to every person in the world.





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